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THE SOVLES Invitation vnto IESVS CHRIST.

Containing the coppy of a Sermon preached by THO. SHEPHEARD.

Revelation. 3. 20.

Behold I ſtand at the doore and knocke. if any man heare my voice, and open the doore, I will come in and ſup with him, and he with mee.

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1641.

The Printer to the Reader.

CHristian Reader, you have here the heads of a choise Sermon, preached by that reverend Divine Mr. THOMAS SHEPHEARD sometimes Teacher of Aerlsknowne in Essex, and since gone for new-England: if thou considerest either the livelines of the matter, being (The soules invitation unto Iesus Christ,) or the choiceneſſe of the Instrument that taught it, well may it invite both thee to read it, and mee to print it, what seeming faults thou meetest with, impute them rather to the weakneſſe of the scribe then to the Author.

Farewell.

THE SOVLES invitation unto Ieſus Chriſt.

Canticles 5.2. open unto me my ſiſter my love my dove, my undefyled, for my head is filled vvith devv and my locks vvith the drops of the night.

FOR the opening of theſe words a little, before we come to the doctrine, I muſt intreate you to looke backe to the beginning of the chapter, where you may take notice, that though theſe words be the words of Solomon, yet they be ſpoken

in the perſon of Chriſt to the church, and ſo conſequently to our poore ſoules. In the words you ſhall obſerve, the Lord Ieſus Ghriſt drawing neer to our poore ſoules, deſirous to make uſe of them, or to drawus aſide from the creature and our ſelves, or whatſoever els we loue, to have familiar acquaintance with himſelfe.

The Lord in theſe words doeth like a ſuter, that is deſirous to ſpeed of the arrand he comes for, hee comes not ſo much to ſpeake with the houſe, as with the party he loves in it: ſo it is with Ghriſt, therefore he deſires to get her ſoule alone, as a ſuter doeth, and there to make knowne his minde unto her, I *am come into my garden, my ſpouſe*, and thus Chriſt doth draw the ſoule into his ordinances, that there hee might declare his minde unto her, when Chriſt hath her in his garden, which is nothing but in the ordinances, there he labours to commend himſelfe unto her, what he is, and what he is worth, I *have gathered my myrrhe with my ſpices, eat O friends, drink yea drink abundantly, O beloved.*

Thus Chriſt juſt like a ſuter, who when he comes to ſpeake with one, whom hee loves, and hath drawne the party aſide, he doeth make known his parts unto her, give me

me leave to uſe this ſimilitude, becauſe it is very fit.

I ſay, when a man hath got a woman aſide, then hee doeth begin to brag and boaſt of himſelfe, before he will breake out his minde unto her; and ſay wilt thou have me, then he doeth diſcover his wealth, and wits, and parts, and the like unto her, ſo doth Chriſt. *I am come into my garden*, as if he ſhould ſay, I have found this world before I came, a world of curſes, bryers, thornes, and thiſtles: but now I will have you know I have purchaſed a garden, and have brought the bleſſing of God into it, I have made the curſed world a garden; and have enriched it with comforts for your ſakes, I am come into my garden, that is by ſinne the ordinances were nothing but bushes and bryers to catch you in, ſo as thou art curſed if thou ſinneſt in the leaſt meaſure, but now ſaith Chriſt, I have places of bleſſings, a garden, and there I purchaſed into it *myrrhe with ſpices*, I have procured them with my blood, *myrrhe with ſpices, hony with the hony combe*, and this have I done. Is there ought worth in the world wherewithall I have enriched it, It was a place of bryers and thornes before I adorned it; when Chriſt hath thus ſet forth

his excellency in the way of his ordinances, for all flowes from him, then hee doeth draw and allure the creature, *Eate O friends drinke, yea drinke abundantly, O beloved.*

Even as when a ſuter hath ſaid, hee is ſo much worth, and tels her hee will give it her all, yea, and himſelfe too, ſo ſaith Chriſt, this I am worth, and if you will have mee, all this will I give you, and my ſelfe too, I have done all this for your ſakes, that you might be my beloved; and yet ſee the ſpouſe doth not anſwere him fairely and demurely: but rather out of pride and hypocriſie, giveth Ieſus Chriſt a deniall, as it is, *I ſlept, but my heart waketh* and againe, *I have put off my coat, how ſhall I put it on*, and though it be a common thing amongſt men, to deny what they would have: yet to deale ſo with God it is a ſin; but Chriſt will admit of no deniall, but ſtill continueth at the doore knocking, and ſaying, *Open unto me my ſiſter, my love, my dove,* doe not deny mee be not ſquemish for if this world be of a wilderneſſe made a garden, I made it garden for thee, and therefore, *Open unto me my dove, my undefiled, for my head is filled with the drops of the deaw of the night.* My love I have taken all this paines day and night to make thee comely, for

Cantic. 5. 2. verſe. 3. verſe. 2.

for thee it was, and together with all these I will fasten my selfe upon thee, *therefore open my love &c*, what sweeter way could Christ use to draw her to himselfe then this? so much concerning the meaning of the words, so that you may see, the words be nothing else but an earnest sute of our our Lord Iesus Christ, like a sound lover, to the soules of poore creatures, that he might make a match with them.

That the Lord Iesus Christ desireth to be an earnest suter and a reall speeder, betweene every poore soule and himselfe. 1 Doct.

First that the Lord is such an earnest suter, and desireth to be a reall speeder, it is evident in that I have already opened unto you, *Now I will sing a song to my beloved of his vineyard*, Who doe you use to sing songs of love, but those who are suters, who will a man be so familiar with unlesse it be to one whom he loveth, hee saith he had a vineyard, so that you may see he is an earnest suter, and desires to be a reall speeder: *What could he doe more then he hath done*, a real speeder faine would he be. I. Esai. 5. 1. Ioh. 15. 13.

What hath not Christ done to provoke a creature to accept of him, *greater love then this hath no man, to lay downe his life for his friend*: It may be if a man be in love with a

virgin, he will promiſe her many things, yet not his life; and if he tell her he will loſe his life for her, hee doth but complement, but Ieſus Chriſt hath done ſo already hee hath not onely given his life for his friends, but for his very enemies, *Why will you die O you houſe of Iſrael, as I live, ſaith the Lord, I deſire it not*, What could the Lord doe more to ſave poore ſoules from deſtruction? ſo I ſay, Chriſt is an earneſt ſuter, and deſires to be a reall ſpeeder, as appeares by theſe following ſignes.

Ezek. 18. 31. 32

1 Firſt, hee is content to take the journey from heaven to earth. Where a King is marryed, and doeth but ſend over for the picture of ſome princeſſe. he demonſtrates that he would marry, but when hee goeth himſelfe out of his owne land into another, it is a ſure ſigne he purpoſeth to marry, if otherwiſe things miſcarry not, ſo if Chriſt had ſet in heaven, and never come out, but ſent for our nature thither, is it not a plaine demonſtration he would marry us, but if he would leave heaven his owne land, if he would leave honour for baſeneſſe, then it is a plaine ſigne hee would bee a reall ſpeeder.

2 The ſecond ſigne, that a man would be married is, when he doth ſet his beſt friends

to

to plead for him, hath the Lord Ieſus a better friend then the ſpirit of God? hath not he made proffer of love to thy ſoule? if he hath, it is a ſigne and reall manifeſtation he would marry thee: if Chriſt should ſend his meſſengers or embaſſadours from heaven, and deniall after deniall is made, and yet would have no deniall, it is a plaine ſigne that hee would be a reall ſpeeder at thy hand: if a man should uſe all his friends to ſpeake to a woman, is it not a plaine ſigne that he were fond of her perſon? and ſo Chriſt, hee doth ſend his miniſters, one of which is endued with more grace, and wiſedome then a thouſand men: hath not Chriſt uſed the beſt rethoricke to winne us, hath not he ſpent their parts, affections, and graces in the ſuite, and is it not plaine then that Chriſt is not onely an earneſt ſuter, but deſires to be a reall ſpeeder? So you may ſee he would faine make a match, betweene thee and himſelfe, he hath not onely ſent for the picture of thy nature, but came himſelfe unto thee and took thy nature upon him, ſo then Chriſt would faine be a reall ſpeeder with thy poore ſoule.

Why should Chriſt Ieſus be ſuch an earneſt ſuter unto me, and deſires ſo to ſpeed, I am a poore worme ſaith the ſoule, what Obiect.

can Christ finde in mee, my father was an
Ezek. 16.2. Amorite, and my mother an Hittite. I have no grace to adorne me, and how is it possible that Christ will have mee?

Answ. Yea it is possible that Christ will have thee nay it is not onely possible, but Iesus Christ is already become a reall suter unto thee, as will appeare by these following reasons.

1 Reason. First, Christ hath taken a view of persons, and likes them. if a man once sets his mind upon a woman, he will have her, no body shall scarce withstand him, I say Christ hath seene us, and cast his love upon our nature, it is said, hee would in no wise take upon him the nature of Angels, but tooke upon him the nature of man, even the seed of Abraham: Iesus Christ would needs take upon him the nature of man to exalt it, and to honour man, it is said, God so loved the world, God the Sonne, as well as God the father, God being in our nature cannot but pitty our persons: if hee had taken the nature of the devils upon him, hee would have pittied them, and saved them, and now if we be never so vile, yet if we will stoope unto him, he hath that he desireth.

Samson was a brave and valiant man, for he was a type of Christ, and you shall read, that

that he ſpied a woman amongſt the daughters of the Philiſtines, & that he pitched his heart upon her, and both his father and mother could not beate him off from her, but give me her (he ſaith) get her for me to wife, for I love her, I muſt have her. Then his father and mother ſaid unto him, what will you doe with her? is there never a woman among the daughters of thy brethren? but thou goeſt to the uncircumciſed Philiſtines for a wife, no, they could not prevaile, get her for me, for she pleaſeth me well, and afterwards in the following part of the chapter, you shall finde that when Samſons wife was given to his companions, he went and caught three hundred foxes, and took firebrands, and turned them taile to taile, he let them goe into the ſtanding corne of the Philiſtines, and burnt up both the shockes, and alſo the ſtanding corne, with the vineyards, and olives, though this was not commendable in Samſon, yet it was in Chriſt, for hee may love us that were of this uncircumciſed world, and adulterate from him; and ſpoile principalities, and powers for us, againe afterward Samſon eſpied an harlot, and went in unto her, whoſe name was Delilah, who was but a trap to betray him to the Philiſtines

Iudg. 14. 1. 2.

Iudg. 15. 1. 2. 3

ſtines, and before he would looſe her, hee would ſuffer his locks to be cut off, nay he will ly, and part with the trueth and all for her, yet being betrayed, he avenged himſelfe on the Philiſtines, & ſlew more at his death then he did in all his life, Samſon in this was a true type of Chriſt, that mighty Nazarite, who came down out of heaven to be avenged of the devill, and ſinne. Chriſt when he came, tooke a view of our perſons, poore ſinners and harlots, and after he had taken a view of our perſons, comming in our nature he would love us, yea ſaith God they will doe nothing but abuſe my ſonne, and wrong thee ô my ſon, and breake thy heart, and vex thy ſpirit; he hath ſeene Delilah, and cannot but love us, and come in unto us: If thou wilt have them ſaith God, they wil diſcover thy ſtrength to the divell, as if God ſhould ſay, if thou wilt have them, they will deale as badly by thee, as ever Delilah did by Samſon, they will betray thee into the hands of Satan, they will bring thee to the croſſe and deſpitefully uſe thee, mocke, and ſcoffe, and ſpit on thee, and ſo they did.

Many will ſay, I will have ſuch a one though I goe a begging with her, which is a very foolish reſolution, for the which God

God will make thee ſmart, well, but Chriſt ſaith, I will not looſe them for ſuffering, let the worſt come to the worſt, for I love them, therefore I will have them.

Becauſe the Lord Chriſt cannot performe the office of a Saviour, except hee be married unto us, and if he does not, why then he looſeth his comming into the world, his blood, death, and all his ſufferings, hee looſeth all his miracles, all his preachings, prayers, and teares, and the like, and did you ever ſee or heare of any man, that would looſe a sheepe for a halfe peny worth of tarre: even ſo it ſtandeth with Chriſt and us, hee cannot ſave thee except he doth marry thee. 3 Reaſon.

A man that hath many friends, and they have as much to command in eſtate as he, and if a poore woman be indebted, he is not bound to pay her debts, except hee marrieth her, ſo Chriſt except he marrieth us, cannot pay our debts, he cannot ſatisfie for our ſinnes, and God will not be too free of his ſons blood, if your ſins were never ſo much, and you be in Chriſt, Chriſt muſt ſatisfie for thee, Chriſt muſt have lien in hell, had he not paid our debts ſo long as thou art married

married unto him, he must discharge thee. As now if a woman ought never so much, and she worth nothing: in that day shee is married, she oweth not a penny for the law will come upon her husband: so though we are never so much indebt, and worth nothing in the day we are married to Christ we owe nothing, for the justice of God cannot command it of us, but must goe to Christ. The Lord Christ could not doe this except he were married unto thee, therefore thou must be divorced from lust, and be betrothed unto Christ, for he that made thee is thy husband, if we be united unto God, the justice of God will not come for satisfaction to us, but to Christ, who is able to satisfy, I say (as a woman) what have you to doe with me, goe to my husband, what (saith Iustice) hast thou a husband? then I have nothing to say unto thee. Iustice will not come any more unto you, I warrant you; for if Christ Iesus be married unto me, then he must be charged with me, and discharge all my debts for me.

3. Reas. Because Iesus Christ our Lord cannot discover and declare the deepe, and deare affections to a soule, which he hath purchased of his love towards her, under any other relation, but under the relation of a husband

why,

Why doeth a man desire to marry, but because he cannot expresse his love any other way, he cannot expresse his love so much in seeing her, or with sorrowing with her, but he must have her in bed with him, hee must make over his whole estate to her, he must beget children by her: and so Christ cannot beget graces by thee, except he be married to thee, I must beget my likenesse saith Christ, I meane to be head of my Church, my wisedome, power, and parts are all for my Church, I cannot make this over, except I marry, therefore *I will betroth thee to my selfe, &c.* Hos. 2. 19, 20.

For use, hath Christ such an earnest desire of us, then this should teach us as earnestly to desire Christ, wee have more need of Christ, then he hath of us doe not thinke to be saved by Christ, and never to be subject unto him, never to be divorsed from sinne, and all things for his sake, he will save devils before he will save thee, if thou do soe, Therefore let us be exhorted, what could Christ have done more then hee did. 1 Vse.

Samson did never undergo so much for Delilah, as Christ did for thee, therefore let us yeeld to this marriage, I meane of the soule, the case may stand so in the marriage of the body, as that you may marry, or not

marry

marry, and yet thou mayeſt be ſaved, but not ſo here, for.

1 First, If you will not match with Chriſt, you muſt marry the devill, and to ſinne, and you muſt be a hag and a baud for the divell if you will not be a ſpouſe for Chriſt, and if he ſet you to murther your ſelves, you muſt doe it, if you be not married to Chriſt, if you will not goe double to heaven, you ſhall never goe ſingle, you will be bedded ſhortly in the divels bed, if you be not married to Chriſt: but if he be your husband, if you be married unto him, he will fetch you home erelong, how ever he may ſuffer you to tarry here a while with your friends, it ſhall not be long before hee will ſend for you, therefore there is a neceſſitie of marrying to Chriſt, and why ſhould wee not marry?

Queſt. What is in Chriſt, that he ſhould be ſo earneſt, what are his excellencies?

Anſw. What is there that is not lovely in him, what would you have in Chriſt that is not in him, and tranſcendent excellent in him, would you have high birth.

1 For high birth, Chriſt is the higheſt borne of any, hee is deſcended from God Almighty, and he never had any other ſonne but this, from all eternity he was the onely begotten

begotten of the Father, you cannot match to any of like birth, Kings and Princes be but borne on a dunghill to Christ, therefore if you stand upon birth, consider him to be Gods onely son, *Thou art my son, &c.* Psa 2.2. As if God should say, I acknowledge thee to be my son, by an everlasting generation, I am so farre from being ashamed of him, as that I confesse, I have begotten him.

A second thing in Christ is, As he is high borne, so he is highly educated, and bred; many Princes may be borne clownes, many a woman will say, I will not have him for a world, for he is a clowne: it is not so with Christ Iesus, for Christ was from everlasting with the Father, *The Lord possessed him in the beginning of his way*, and againe, *Then was I by him, &c.* Christ was ever with God, the Lord did possesse me in the beginning of his wayes, Christ was brought up with God, daily he was his delight, brought up in heaven before any world was made or thought on by any creature, he wants no breeding, he hath what God hath, *I and my Father am one.* Pro 8.22.23 vers. 30. Iohn. 10.33.

Doe you stand for portion, He hath portion enough, that is it that many a woman stands so much upon, what hath he a portion, is he an able man? heaven and earth, and grace and glory, all are his, and all his 3

is yours, if you are Christs, *all things are yours*, he hath wealth enough, so that there is no feare of want of portion.

I but hath hee beauty, and is he comely? yes, he hath beauty enough. *he is all desires*, that is, altogether desireable for beauty, as many will say, he or she is ugly to my view, such a one pleaseth me not: but all the women in the world hath not so much beauty as Christ hath in him. *What is thy beloved more then anothers beloved. My beloved* (saith the Spouse, *Is the chiefest of ten thousand*, &c. thou art beautifull O my love (saith Christ) as Tirzah, comely as Ierusalem, and terrible as an armie with banners, and *Who is he that looketh foorth, &c.* If Christs spouse be so beautifull as Tirzah, comely as Ierusalem, then Christ much more, never was Ierusalem or Tirzah so adorned as Christ is, *If she be faire as the moone, &c.* then what is he himselfe, what will you have more then, there is birth, breeding, portion, and beauty enough in Christ, certainely he is most lovely and desireable.

Can. 5. 10.

Cant. 6. 4.

Object. Oh, But saith the poore soule, I cannot tell whether Christ will love me or no?

Answ. The love of Ionathan was never so to David, as Christs will be to you. from everlasting to everlasting he is God, therefore he will ever love, Christ doth love his Church most

moſt, when she is blackeſt, and uglieſt in her owne eyes, ſaith Chriſt, Oh thou faireſt among women, thou art as beautifull in mine eyes as the faireſt Saint in heaven. I have enough to make thee beautiful though thou haſt lien among the wicked, yet being married to Chriſt he wil make thee as beautifull as the wings of a dove, death ſlips our marriage knot, yet it doeth not betweene Chriſt and the ſoule, it poſſeſſeth thee of Chriſts love more fully, (as it is) For *I am perſwaded that neither life nor death, &c.* Rom. 8. 38. Adultery or the like may either diminish, or breake the bonds here: but it doth not in Chriſt, (although we should not ſinne that grace may abound) waters cannot quench his love, what would you have more

I do not know if I ſhall propogate, or be fruitfull by him or no? as women ſay. Obiect.

But if you be married to Chriſt you shall never be barren, as it is, *Thy teeth shalbe like a flock of sheepe &c.* Cant. 6. 6. and none barren amongſt them, thoſe that be married to Chriſt shalbe ſo farre from barrenneſſe, as that they shall beare twins. Anſw.

Again ſaith the poore ſoule I am a poore ſinfull creature, and I think his great kindred will ſcorne me, ſurely God the father will ſcorne mee? Obiect.

Though outwardly it may be ſo, yet here Anſw.

it is otherwise, God the father doth bestow as reall love upon you being married unto Christ, as upon Christ, be not sorrowfull but comforted, and tell my brethren, *I ascend unto my father, and to your father, &c.* If ye be matched to Christ, God is as much my Father as Christs, and as for Angels, and saints they do re oyce at the conversion of a sinner, as for the saints on earth marke David, all my delight is in the Saints, and in those which excell in vertue, as for his friends and kindred they are all reconciled to thee.

Obiect. I cannot tell if Christ will keep me or no?

Answ. Thou shalt not feare if thou art matched unto Christ, he will feed thee, of the finest flower shalt thou feed of, and with all the dainties that can be, he will carry thee into his house and *satisfie thee with fat things, &c.*

Esay. 25.6.

Obiect. Againe, he will let me go in meane habit, it may be I shall be but meanely clad?

Answ. You shall observe that Christ doth not cloth his spouse with base and meane atire, *now when I passed by thee, and looked upon thee, &c.* I adorned the with curious ornaments. Thou shalt be sure to be cloathed with grace enough, thou shalt be made one with Christ, and have meanes enough, and length of daves here, and glory hereafter, Why should you not match with Christ, a woman may deny one, and have another

Ezek. 8.10. 11.12.13.

as

as good as he: but if you refuse Christ, you shall never haue such another, heaven and earth hath not such another, if you be not married unto Christ, you are spoiled for ever.

What must I doe, if I be married unto Christ, what are my duties I must doe? Quest.

If you be married to Christ, you must set your affections on him, his banner over me was love, O *stay me with flagons, &c.* Answ.

Thou must have faith, plight me thy troth saith God, avouch me to be thine, as well as for me to avouch you to be mine, as if he should say, wilt thou have my sonne, thou must have him for better for worse, never thinke of parting if once you be married unto him. 2

Thou must be in subiection to thy husband, thou must subiect thy selfe to Christ, his will must be thy will, you must give unto him prompt obedience in all things. 3

Thou must get a forsaking heart from all others, a woman forsaketh her fathers house and goeth to live with her husband, and so we must shake hands with all our sinnes, and bid them farewell, to go to live with Christ, and they twaine shalbe one spirit, *For he that is ioined unto the Lord is one spirit.* 4 1 Cor. 6. 17.

Thou must be fruitfull for Christ, herein is my father glorified, that you bring forth much 5

much fruit. If you have theſe things, Chriſt is your huband you are of a trueth married to him.

But what if I be married unto Chriſt, what should I have by it, is it any priviledg.

1 I have told you enough already what you should have: yet further, thou shalt have God to be thy father, *he that hath me, hath the father alſo*, God will loue thee, and tender thee, God the Father will come, and make his abode with thee.

2 If thou be matched unto Ieſus Chriſt, thou shalt have the ſpirit of Ieſus Chriſt to be thy comforter, that ſpirit which lyeth in the boſome of God shalbe with thee, the comforter which abides with God and Chriſt, shall abide with thee, *if I goe not* ſaith Chriſt, *the comforter will not come*, the ſpirit that comforted Chriſt on the croſſe shall comfort thee, and doe you know what it is to have a comforter in affliction? this you shall have if you be matched unto Chriſt you shall have the ſpirit of all conſolation and comfort.

3. Thou shalt have the Angels of God to attend thee and to doe thee any ſervice, as if they should ſay shall we attend you this day, shall wee keepe the divel from thee, we will beare thee in our armes, wee will guard and defend thee, and doe you any pleaſure,

pleaſure, the Angels are made miniſtring ſpirits, ſet forth to miniſter for you, as when an hoſte of horſemen and charets were ſent to Dothan to fetch Elisha unto the king of Syria, his ſervant was afraid, when he ſaw the city compaſſed with charets and horſemen, and cryed out, alas what shall we do? his maſter Elisha ſaid, feare not, for they that are with us are more, then they that are with them, and after Elisha had prayed to the Lord to open his eyes, he beheld and ſaw the mountaines were full of charets and horſes of fire round about Elisha, hee ſaw that the hoſte that was with him, and his maſter was greater then thoſe that were againſt him, and ſo the Angels attend continually upon the children of God, in every buſineſſe they goe about. 2 Kings 6. 15.16.17.

All the promiſes of God shalbe a pledge unto thee, the promiſes be the ſeales of Gods bonds, the will of a rich man ſealed is as ſure, as if you had it in reall performance. 4

Further, thou shalt have the divell doe nothing, but beate thee from ſinne, and the creature, unto Chriſt, he shal do thee no hurt God lets the divell be in the world for the good of his children, *all things shall worke together for the good of Gods people*, for their advantage, for thou shalt have that which *eye never ſaw, nor eare heard, &c.* if thou 5

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art truely united unto Ieſus Chriſt.

Who would not thinke it good to match with Chriſt, if thou conſenteſt to match with Chriſt, he doth ſo with thee, and ſo I pronounce Chriſt and you married, as hee was an earneſt ſuter, now he is become a reall ſpeeder, and you are made for ever happy, happy that ever you were borne, happy that ever you ſaw him in his ordinances, and that ever he came to thee in the way of love, that your time was a time of love, happy that ever he tooke delight in thee, and that your heart is come unto him, to cloſe with him, and to be his for ever bleſſed, man or woman, thou art in a heavenly condition already, & shalt enjoy him for ever, I ſay you art happy if you have him, but miſerable and wretched for ever if you want him, poore wretch your condition is lamentable, who ever thou art that haſt not Chriſt, thou art in a undone condition, who can expreſſe it, who can make thee to underſtand it, although wee should declare it unto thee, the Lord pitty thee, and bow thy heart, and eare to attend unto the things that belong to thy everlaſting peace, Amen.

FINIS.